

Wroe, Stuart (2019) Youth work, radicalisation and Islam. In: Prevent Strategy: Helping vulnerable people drawn towards terrorism or another layer of state surveillance?, 19 September 2019, Leeds Beckett University, UK. (Unpublished)

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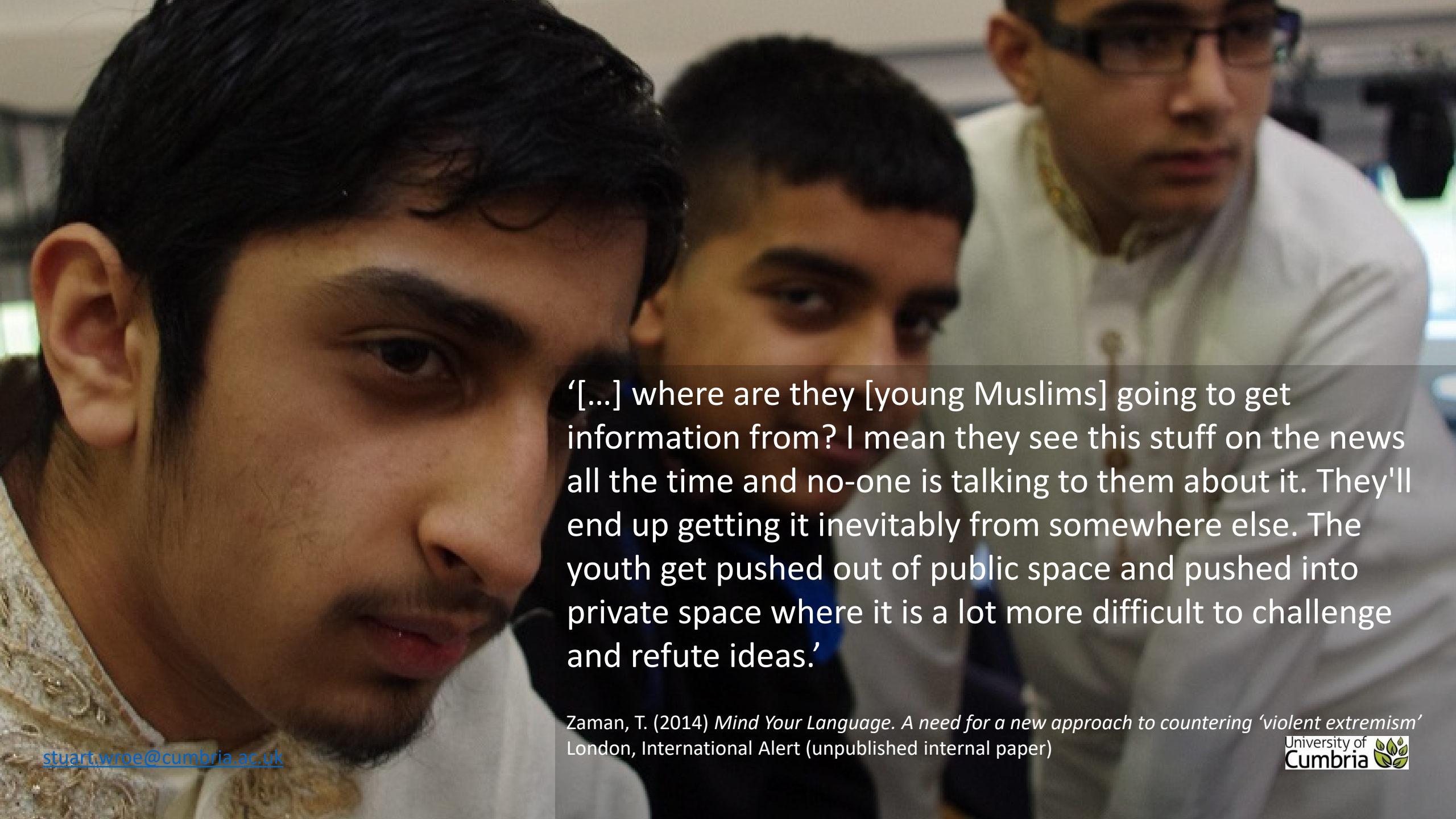
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A photograph of three young men, likely students, wearing traditional white thobes. They are looking intently at a screen that is out of frame. The man in the foreground is on the left, looking slightly down and to the right. The man in the middle is looking directly at the screen. The man on the right is wearing glasses and looking towards the screen. The background is blurred, suggesting an indoor setting like a lecture hall or computer lab.

‘[...] where are they [young Muslims] going to get information from? I mean they see this stuff on the news all the time and no-one is talking to them about it. They'll end up getting it inevitably from somewhere else. The youth get pushed out of public space and pushed into private space where it is a lot more difficult to challenge and refute ideas.’

Zaman, T. (2014) *Mind Your Language. A need for a new approach to countering 'violent extremism'*  
London, International Alert (unpublished internal paper)







The potential for Youth Work processes to provide empathic spaces for young Muslim people to discuss radicalisation, religious ideology, identity and domestic and foreign policy safely.









## *Prevent Strategy*

 HM Government

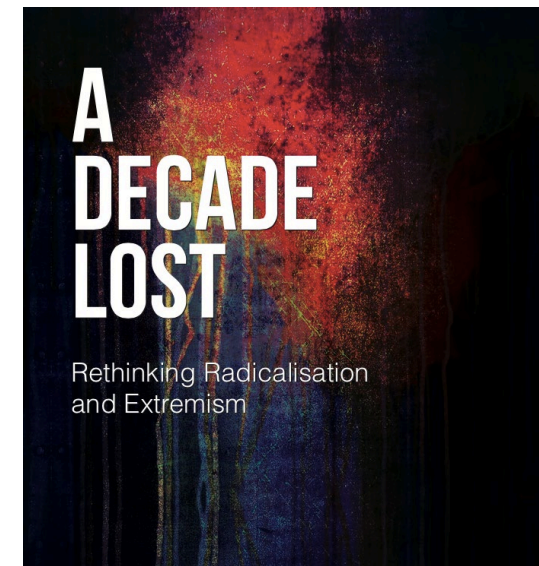


'The best way of preventing terrorist violence is to widen the range of opinions that can be freely expressed, not restrict it'



Professor Arun Kundnani calls for the enabling of 'spaces for wide-ranging discussions of religious ideology, identity and foreign policy, particularly among young people who feel excluded from mainstream politics'

Kundnani, A. (2015) A Decade Lost: Rethinking Radicalisation, Claystone, London, p.7.







Drawing on Fine (2018) Chambers (1997), Freire (1972) and on a reflexive critical consciousness in Pakistani/Punjabi Sufic practice and tradition (Pratt Ewing 1997), how can we enable these spaces to facilitate the dialogue and practical solutions identified by young people?

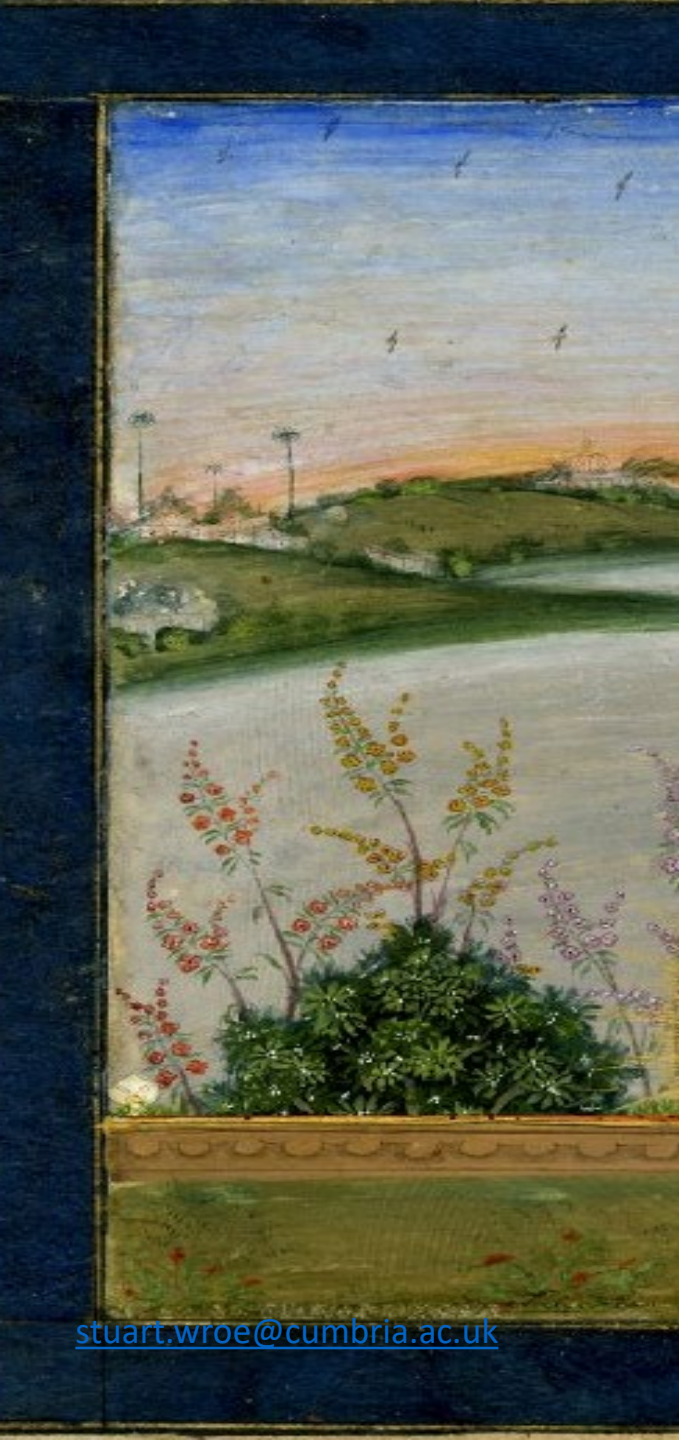
Chambers, R. (1997), *Whose Reality Counts? Putting the First Last*, ITDG Publishing.

Fine, M. (2018). *Just Research in Contentious Times. Widening the Methodological Imagination*. New York, Teachers College Press

Freire, P. (1972) *Pedagogy of the Oppressed*, Harmondsworth, Penguin.

Pratt Ewing, K. (1997) *Arguing Sainthood: Modernity, Psychoanalysis and Islam*, Durham and London: Duke University Press.





Rooted in a Pakistani/Punjabi context, Pratt Ewing (1997) introduces a reflexive critical consciousness in Pakistani/Punjabi Sufic practice and tradition, not unlike the reflexive critical consciousness found in Freirean conscientização/conscientisation. Within this theoretical space a 'triad of concepts' (ibid., p.4) from literature on the postcolonial subject are realigned: 'hegemony, consciousness, and the subject'. At the intersection of these concepts people are shaped by discourses and ideologies arising from and in reaction to these (ibid., p.5).

Pratt Ewing, K. (1997) *Arguing Sainthood: Modernity, Psychoanalysis and Islam*, Durham and London: Duke University Press.









**Youth work is underpinned by a clear set of values. These include**

- young people choosing to take part;
- starting with young people's view of the world;
- treating young people with respect;
- seeking social commitment, in particular by encouraging them to be critical and creative in their responses to their experience and the world around them;
- helping young people develop stronger relationships and collective identities;
- respecting and valuing differences; and,
- in young people's personal, social and political development, it is concerned with facilitating and empowering the voice of young people, encouraging and enabling them to influence the environment in which they live.

(NYA 2007, 2012)





The NYA set out 'ethical and practice principles' Youth workers have a commitment to

- 'contribute towards the promotion of social justice for young people and in society generally'.
- draw attention to unjust policies and practices and actively seek to change them;
- promote the participation of all young people, and particularly those who have traditionally been discriminated against, in youth work, in public structures and in society generally;
- and encourage young people and others to work together collectively on issues of common concern

(NYA 2004 p.8)





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curriculum.....conversation



formal  
education

non-formal  
education

informal  
education

informal  
learning

Educational axis adapted from  
Rogers, A. (2004) '*Looking again at non-formal and informal education -  
towards a new paradigm*', the encyclopaedia of informal education,  
[http://www.infed.org/biblio/non\\_formal\\_paradigm.htm](http://www.infed.org/biblio/non_formal_paradigm.htm)

the disparity between  
**curriculum** and **conversation**  
is a key distinction between formal and informal education.

Jeffs, T. and Smith, M. K. (1999) *Informal Education – Conversation,  
Democracy and Learning*. Derbyshire: Education Now.



*‘conscientização’*



# *‘conscientização’*



‘the young perceive that their right to say their own word has been stolen from them and that few things are more important than the struggle to win it back’

Freire, P. (1972) *Pedagogy of the Oppressed*, Harmondsworth, Penguin.



# *‘conscientização’*



Critique of ‘banking’ education – theoretical base for youth work’s emphasis on experiential learning

Problem posing education

Freire, P. (1972) *Pedagogy of the Oppressed*, Harmondsworth, Penguin.

# *‘conscientização’*



Freire’s pedagogy requires those involved to act to bring about change

Freire, P. (1972) *Pedagogy of the Oppressed*, Harmondsworth, Penguin.

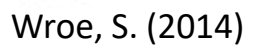


# *‘conscientização’*



young women and men looking critically at their world in  
an educative ‘dialogical encounter with others’

Freire, P. (1972) *Pedagogy of the Oppressed*, Harmondsworth, Penguin.



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The challenges are paradigmatic, reversing the normal view, upending perspectives, seeing things the other way round – ‘with shift of orientation, activity and relationships away from past normal experience [...] (Chambers 1997, p.147) from:

dominating	to	empowering
closed	to	open
individual	to	group
verbal	to	visual
measuring	to	comparing, ranking and scoring

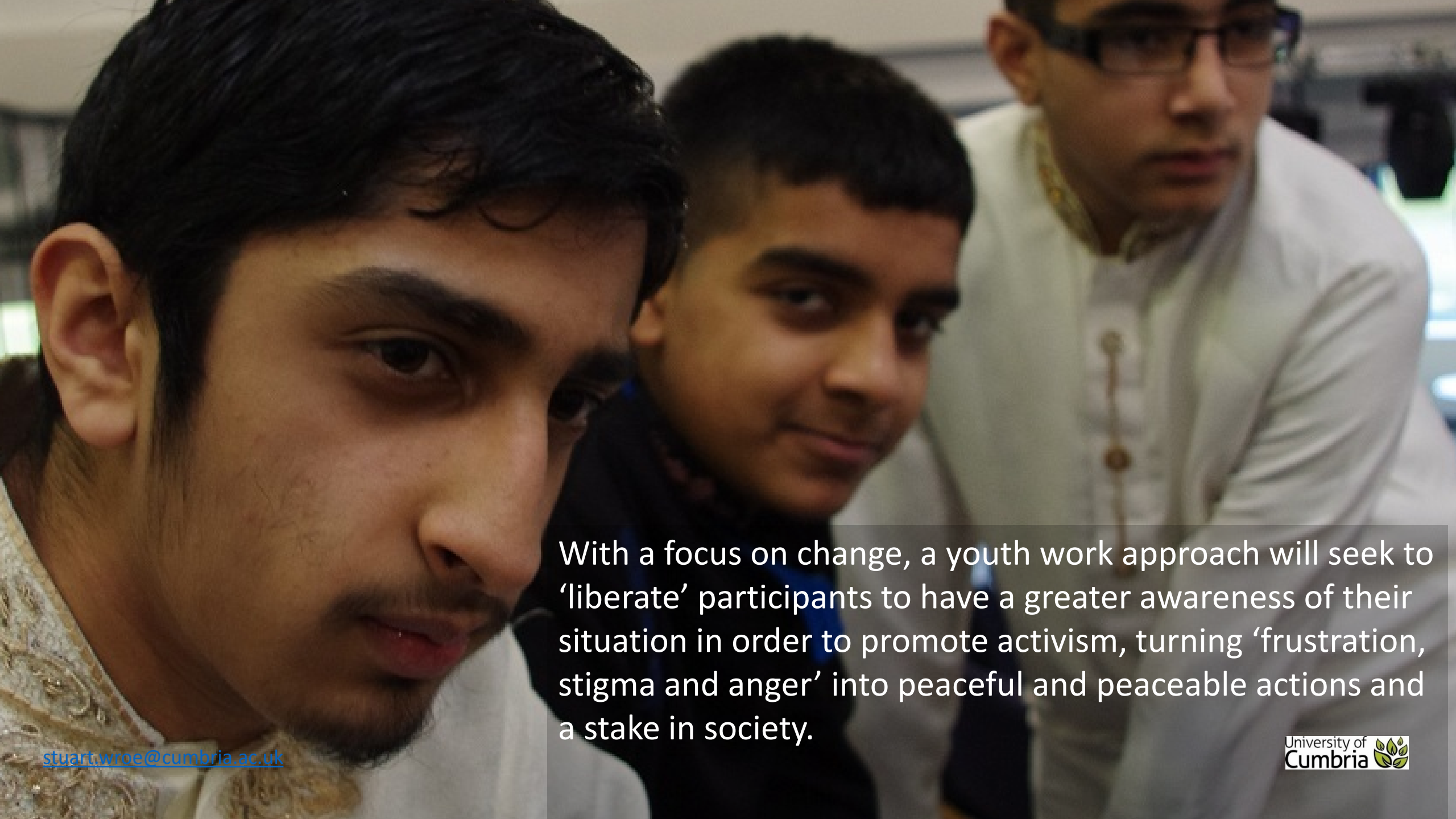
and of experience (when things go well) from,

reserve	to	rapport
frustration	to	fun

(Chambers 2003, p.10).

Chambers, R. (1997), *Whose Reality Counts? Putting the First Last*, ITDG Publishing.

Chambers, R (2003), *Notes for Participants in PRA-PLA Familiarisation Workshops in 2003*, IDS, Brighton.



With a focus on change, a youth work approach will seek to 'liberate' participants to have a greater awareness of their situation in order to promote activism, turning 'frustration, stigma and anger' into peaceful and peaceable actions and a stake in society.



